THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Make a rule, and pray to God to help you to keep it, never, if possible, to lie down at night without being able to say, I have made one human being at least a little wiser, a little happier, or a little better this day. You will find it easier than you think, and pleasanter."—CHARLES KINGSLEY.

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A RE-DISCOVERY OF GOD.

UNDER the heading, "Church's Lack of Power," a newspaper clipping has come under my observation, which states that the Bishop of Liverpool said in a sermon delivered at the Holy Trinity Church, Southport, March 20th, 1912, that the Christian churches of the world to-day need more light, more power and a re-discovery of God. To quote from the clipping: "The Church at present seemed almost overmatched by the power of darkness. Sometimes it seemed as if the darkness was gaining on the light. What was the cause of this strange paralysis that had befallen the Church? He believed that the Church needed to-day a re-discovery of God; he believed that the Church was weak to-day because God was so distant, so unreal, so dimly seen. To-day they saw the results of that dim vision of the distant God. They saw on all sides unsettlement in the faith, slackness in the spiritual life, men losing their grip on those great and vital truths which made Christendom what it was, refusing to face the sceptre of the mind, content to drift and leave things in suspense, and the weak, unworthy spirit was beginning to affect our whole national life."

The mistaken idea of most of the world to-day is, in brief, that God is without body, parts or passions. They accept the Bible as a divinely-inspired book, but through their private interpretations, against which they have been warned by the apostle Peter, they are heaping unto themselves gross darkness, and their great men—their truth-seekers—are beginning to recognize the fact. They can see wherein the light they have is becoming dimmer,

and to-day the vast majority of the world are, like the Athenians of old, worshipping an *Unknown God.* (Acts 17:23.)

In order to intelligently worship God, one must have a knowledge of His character and personality. He must know something of His divine attributes and power. Thanks to the Prophet Joseph Smith, the Latter-day Saints have this knowledge—this "re-discovery of God," if you will—and have an assurance of His personality, His character and His Divine attributes. Through the faith and humility of Joseph Smith, he was able to declare unto the world, a living, tangible God—a God with body, parts and passions; the God of Abraham, Isaac and Jacob, who is from everlasting to everlasting, and whose word never fails.

To-day there are some two thousand elders in the various parts of the world, preaching a "re-discovery of God," together with the restoration of the everlasting gospel of Christ Jesus. They present to the people the gospel in its fulness, with the same keys, gifts, powers and blessings that characterized the true gospel of Christ during His personal ministry on the earth. They preach with authority; they have knowledge and light and power emanating from God, and because they have received freely, they are willing and glad to give freely to all men.

On the other hand, the Christian world to-day are groping about in darkness, in fulfillment of the words of Amos: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst of water, but of hearing the word of the Lord; and they shall wander from sea to sea and from the north, even to the east, they shall run to and fro and seek the word of the Lord and shall not find it." (Amos 8:11-12.) They are seeking the word of the Lord; they are calling upon Him for light and knowledge, yet they refuse to accept it from the mouths of His latter-day servants. They refuse to live up to the requirements of the truth, because it comes from an unpopular sect.

They are seeking a re-discovery of God; they need more power, more light and more truth, and yet, as the elders carry what they desire to their very doors, they will not accept it, because of prejudice. They display that lack of spiritual discernment, "which has made Christendom what it is," by refusing to accept truth, light and knowledge when carried to their very thresholds. They have been brought up to believe in a Godhead which is three in one and one in three. Their minds are never permitted to broaden beyond the belief of their respective churches; their ministers preach "three in one" from the pulpits and in the homes, and at the same time are crying for more light from the God whom they admit is "so distant, so unreal, so dimly seen."

The photographer who holds a negative to the light, sees the image in a different light from what it is in reality. Those parts that should appear light are dark, and *vice-versa.* To-day the

world has a negative of "Mormonism." Those things which should be light and truth to them, are made dark and incomprehensible by the scales of bigotry and prejudice. But, in time, some great intellect may surprise the world by demonstrating the necessity of making a print from the misleading negative, and remove from their eyes the scales of prejudice. Then shall the truth bring conviction to their hearts—then shall they see the power, strength and virtue of "Mormonism."

Let us earnestly hope that the time may not be far distant when they will accept, from the elders of the Church of Jesus Christ of Latter-day Saints, the restored gospel in its fullness, magnitude and beauty, and enjoy with us the gifts, powers and blessings that belong to the covenant children of the true and living God.

Preston. CLYDE C. EDMONDS.

THE PROTESTANT DILEMMA.

WHEN the Latter-day Saints announce to the world that Joseph Smith was visited by heavenly messengers, they are met with questions as to why he should be thus visited, and what purpose it was to serve. Our answer is, that the heavenly personages restored to him the gospel of Jesus Christ in its pristine purity. The proclamation that the gospel has been restored assumes that the gospel was not upon the earth. This comes in conflict with the opinions and traditions of the fathers, which are held in the highest esteem by those who receive them. It also strikes a vital blow at the very foundation of the institutions which are regarded as representative of Christianity. It proclaims them all to be pretenders and usurpers of Divine authority.

As evidence to support the declaration of an apostasy, the so-called Protestant Reformation may be used, because the question arises, If there was no falling away, why did the Protestants protest, and what did they protest against? If the Church of Christ continued without any corruption, what was it that the reformers tried to reform, and, failing in their efforts to reform, why did they leave that church? The Protestants are forced to acknowledge a falling away from the truth to justify their own existence; but, paradoxical as it may seem, they at the same time claim the perpetuation of the gospel, and that they are the ones who possess it. A consideration of the arguments in support of their claims may be of interest to Latter-day Saints.

Protestants insist that since the Bible has been handed down to us, that is proof that the gospel has been handed down to us also. They have thereby assumed a position that is hard to maintain, for we cannot find in the Bible an argument sufficiently strong to sustain any such contention. The Savior during His ministry

manifested great concern for His followers, which found expression in the following prayer in their behalf: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are * * * Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me, and the glory which thou gavest me I have given them; that they may be one, even as we are one. I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." (John 17.)

The Savior prays for unity amongst His followers, that the world may believe that God had sent Him. If such unity be evidence to the world that the Savior's mission was divine, then disunity amongst His followers is evidence that His mission was not divine. He also says that He gave unto them the glory which His Father gave to Him, that they might be one in the same way as He and His Father are one. This unity was to be evidence to the world that God had sent Him and also that God loved the Savior's followers with the same love He felt for His Son, Jesus Christ. If unity amongst His followers be evidence that God sent Jesus Christ, disunity is evidence that God did not send Him. If unity amongst His followers be evidence that God loves them, then disunity is evidence that God does not love them. Thus Protestants, divided as they are into many sects and factions, are not the followers of Christ, or if they are, Christ's mission was not divine.

The Protestants argue that it is impossible to get men united; they insist that the minds of men are as various as men themselves—that it is human to be divided. It is true that it is human to be divided, but it is divine to be united. The gospel of Jesus Christ appeals to the divinity in man. The great revelation of the Savior's mission was the fatherhood of God and the universal brotherhood of man. Besides, the gospel of Jesus Christ demands a change in the very nature of man; a change so full and complete as to be called a new birth, and with that change will come the ability to do that which is impossible to the natural man. When we become the children of God we shall no more fashion ourselves according to our former lusts.

Defenders of the Protestant faith, when confronted with this argument claim, that in spite of the disunity that is manifested in this multitude of sects, there is underlying all of them a spirit of unity. When men gather grapes of thorns, or figs of thistles, when men without works can exercise faith; when a fountain sends forth at the same time pure and impure water—there may be some force in that argument; but, so long as men reap as they sow, so long as it is in the nature of things for like to beget like,

that argument will not stand. The invisible things are clearly seen, being made visible by those things which do appear. A spirit of insurrection underlies the Protestant cause; it was destined to result in disorder, disunity and confusion. To claim that Protestantism is the result of the gospel of Jesus Christ is a parody upon Christ's prayer for unity; it casts reflections upon His divinity.

A historian of the Reformation says: "The church fell because she departed from the first principle of the gospel of Jesus Christ; she will not rise again until she returns to that principle." The force of that reasoning is self-evident. The question that arises is, having departed from the truth, how shall she return? "My ways are not your ways, saith the Lord, neither are your thoughts my thoughts; but as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The things of God transcend the comprehension of man. He cannot penetrate the veil and read the mind of God. That being so, how shall there be a restoration of the gospel, unless it comes through the divinely-constituted channel of revelation? The testimony of the Prophet Joseph Smith, that the gospel was restored to him through the ministration of a heavenly being, is not only in fulfillment of Bible predictions, but it is a humble acknowledgment of man's incapacity to establish the Church of God without divine revelation.

Norwich. JOHN W. WATTS.

REPENTANCE.

ALTHOUGH this subject has been frequently discussed in these columns, yet we find in the true gospel principles new material for thought as time rolls on, and so the simple truths are explained in divers ways. A few references to scripture will suffice for this article. The people in days of old were told to repent by John the Baptist (Matt. 3: 2), by Jesus (Matt. 4: 17), by the twelve apostles (Mark 6: 12); and again, the final commission to His apostles was that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 47).

True repentance is a godly sorrow for transgression of the law, and brings a reformation, or change of mind. The definition of repentance is given (incidentally) in the scriptures, which, I think, will make the matter clear to all. Jesus is reported to have said: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." (Matt. 12: 41). If we can learn what the Ninevites did when they "repented at

the preaching of Jonas," then we have learned what true repentance is. God saw their works, that they *turned from their evil way*; and God repented of the evil that he had said that he would do unto them, and he did it not. (Jonah 3: 10). The change of mind, then, which resulted in turning the Ninevites from their evil ways constituted their repentance.

The person who is determined to reform must have the feeling that he will make amends for injuries done to others, as far as may be in his power to do so. In vain may any one tell the "Mormon" people that he repents slandering them while he refuses to correct his false statements concerning them. If his pretensions are genuine he will make restitution, if in his power to do so. Zacchæus said: "If I have taken anything from any man by false accusation, I restore him four-fold. And Jesus said unto him, This day is salvation come to this house." (Luke 19:8-9.) We here see that the principle of restitution met the unqualified approval of Jesus. If we "love our neighbor as ourselves," will we not do by our neighbor as we do by ourselves? Again, Christ said: "Whatsoever ye would that men should do to you, do ye even so to them.". We desire that others restore to us that which they have wrongfully taken from us. That being the case, we are in duty bound to make that restitution to others which, under like circumstances, we would have them make to us.

Some will tell us that repentance must come before faith, which is contrary to scripture, as we shall see. Paul says: "Whatsoever is not of faith is sin," (Rom. 14:23), then if repentance precedes faith, it is not "of faith," and is therefore sin. "Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.) If repentance precedes faith (even if it were possible) it is without faith, and hence cannot be pleasing to God. Can a person at the "mourner's bench," or anywhere else, pray to God before having faith? If so, they are not *in faith*. "Let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed; let not that man think that he shall receive anything of the Lord." (Jas. 1:6-7.) It appears from this that God will not answer prayers that are made in connection with (so-called) repentance before faith. If words mean anything at all, and if we can rely upon the Bible, then a prayer made before faith will not be answered. "Let not that man think that he shall receive anything of the Lord." On the day of Pentecost the order was set forth thus: Peter preached; the people heard, believed, were cut to the heart, asked what to do; were commanded to *repent* and be baptized. The principle of repentance before faith is not only contrary to the order of the gospel principles set forth in the Bible, but is contrary to reason and common sense.

Carlisle. P. H. SERVICE.

LAUGHTER.

It is said that there is not a remote corner or little inlet of the minute blood vessel of the human body that does not feel some wavelet from the great convulsion caused by hearty laughter shaking the central man. Not only does the blood move more quickly than it is wont, but its chemical or electric condition is distinctly modified, and it conveys a different impression to the organs of the body, as it visits them on that particular, mystic journey when the man laughs, from what it does at other times. A genial, hearty laugh, therefore, prolongs life, by conveying a distinct and additional stimulus to the vital forces. Best of all, it has no remorse in it. It leaves no sting, except in the sides, and that goes off.

What a world this would be without laughter! To what a dreary, dismal complexion should we all come at last, were all fun and cachinnation expurged from our solemn and scientific planet! Care would soon overwhelm us; the heart would corrode; the River of Life would be like the Lake of the Dismal Swamp; we should begin our career with a sigh, and end it with a groan; while cadaverous faces, and words to the tune of "The Dead March in Saul," would make up the whole interlude of our existence. Hume, the historian, in examining a French manuscript containing accounts of some private disbursements of King Edward II. of England, found, among others, one item of a crown paid to somebody for making the king laugh. Could one conceive of a wiser investment? Perhaps by paying one crown Edward saved another.

"The most utterly lost of all days," says Chamfort, "is that on which you have not once laughed." Even that grimmest and most saturnine of men, who, though he made others roar with merriment, was never known to smile, and who died "in a rage, like a poisoned rat in a hole"—Dean Swift—has called laughter "the most innocent of all diuretics." Yet the philosopher of Concord, R. W. Emerson, is reported as having said in a lecture: "Laughter is to be avoided. Lord Chesterfield said that after he had come to the years of understanding he never laughed."

In commending laughter, we mean genuine laughter, not a make-believe; not the artificial or falsetto laugh of fashionable society, nor, again, the mere smile of acquiescent politeness, or the cracking of thorns under a pot, or the curl of the lips that indicates in the laughter a belief in his fancied superiority. Still less do we mean the hollow, mocking laugh of the cynic. The laughter which we would commend as healthful is not bitter, but kindly, genial and sympathetic.—William Matthews.

Keep your face always toward the sunshine, and the shadows will fall behind you.—M. B. Whitman.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 11, 1912.

EDITORIAL.

THE NOVELIST TO THE RESCUE!

THE fact that the enemies of the Latter-day Saints have found it necessary to fall back upon fiction is an indirect confession of the weakness of their cause. Members of the Church have abundant reason for congratulation over the fact. It means a great deal more than is apparent on the surface. After all the charges that have been so recklessly made and circulated—after all the opposition and persecution to which the elders and saints have been exposed—to be confronted at length with the virtual acknowledgment that these cannot be sustained or justified is certainly a high tribute to the character of the Latter-day Saints and their missionaries. The motives underlying the missionary efforts of the Church have been declared to be so vile and deceptive in their nature that, if they could only be known and understood, our missionaries would surely be driven from these lands. They were said to be endeavoring to entice marriageable young women away to Utah for immoral purposes. The unimpeachable records of the steamship companies showed conclusively that there was no unusual preponderance of females in our companies. That oft-repeated charge was thus shown to be without foundation in fact. Our missionaries were said to be wicked and immoral men, masquerading in the garb of religion, the better to accomplish their infamous work. But the closest scrutiny of the conduct of hundreds of missionaries through many years of activity has failed to afford any evidence that their conduct was other than exemplary and gentlemanly.

The criminal records of these lands will be searched in vain for any crimes committed by the missionaries of the Latter-day Saints. It would be a most remarkable thing, and contrary to all experience, that hundreds of young men, raised under the "awful" conditions that are supposed to exist in Utah—where ignorance and vice are said to be so prevalent and the tide of civilization is so fearfully low—that these missionaries should shed their vices as if by magic and for two years or more move among all classes of people without blame or reproach. We might reasonably expect that such facts would be given more consideration by intelligent and fair-minded people. Those who are most

active in opposing the Latter-day Saints, however, are invariably influenced by motives of self-interest, and it is not facts they are after, but something that will sustain their views and protect their interests. They feel that their position must be maintained, and if the facts do not suit them—well, so much the worse for the facts. In their absence, it has at length been found necessary to resort to fiction. It is pretended, of course, that it is founded upon fact. But if the facts were available for the purpose, it would not be necessary to fall back upon fiction. If in the armoury of truth adequate weapons could be found with which to fight the Latter-day Saints, their opponents would only be too glad to use them. As no evidence of deceit, immorality or wickedness is obtainable, it has been found necessary to hire the novelist to manufacture some. The task is an easy and a familiar one to writers of fiction. Merely to give a little superficial study to the history and teachings of this people; select some incidents, principles and theological terms, work them into a tale of horror, and then claim that it is all "founded on fact." It must be well colored, with lots of stirring incident, involving evil motive and degradation, in order to prove a good drawing card; but then, there is good money in it for novelist and publisher alike. Just such an origin as this had the stories that are being published concerning the Latter-day Saints.

It is worthy of particular notice that few attempts are now being made to disprove our teachings by appeals to Scripture or to reason. Such attempts have failed so signally in the past, that they are now virtually abandoned by those who are desirous of fair debate. The real message and teachings of our missionaries are Divine, and consequently beyond the power of man to gainsay or disprove. That there has been an apostasy from the primitive faith—that it is clearly foretold in holy writ, and that the results of the same are visible on every hand—cannot be denied. That the various religious systems that exist, with their ministers and organizations, are possessed of the least vestige of Divine authority, cannot be shown by the ablest of their defenders. That the first principles of the gospel—faith, repentance, baptism by immersion for the remission of sins, the laying on of hands for the gift of the Holy Ghost—are of Divine origin and absolutely necessary to salvation, cannot be disproved by any theologian on earth. Unwilling testimony is borne to the divinity of the Church and its teachings by the means that are resorted to for the purpose of arresting their progress. It is in the vain hope of diverting attention from the essential teachings of the Church, that so many false issues and misleading stories are being set in circulation.

The stock-in-trade of the opponents of our faith has generally been unfounded allegations, conceived in malice and envy against the men who, under the inspiration of Almighty God, were instrumental in laying the foundations of the great latter-day work.

The Prophet Joseph Smith, in particular, has been accused of deception and every species of immorality and wickedness. From his first declaration that he had received a heavenly vision until he died a martyr to the truth, he was a shining mark for the enmity of the world. Although many charges were made against him, and he was arrested and tried no fewer than thirty-nine times, yet his enemies were never able to prove him guilty of any crime, and he was acquitted on every occasion. Notwithstanding that fact, even now, after nearly seventy years, the same old stories and charges, that were investigated in his lifetime and found by the courts of the land to be incapable of proof, are told and printed broadcast, in the absence of legitimate argument against the teachings of the Church he founded, under the direction of the Lord. Lurid stories of massacres, in which the Latter-day Saints, or their leaders, were said to be implicated, also figure prominently in anti-"Mormon" literature. It matters not to our opponents that these self-same charges were all investigated in the lifetime of those who were immediately concerned, and that, after impartial and extended trial, with the ablest lawyers in the land employed to prosecute, judges and magistrates felt themselves in duty and in honor bound to declare that the Church and its leaders were clearly exonerated from all responsibility or blame. If to such "formidable" weapons be added some "selections" from sermons, imperfectly reported and reproduced in a misleading and distorted manner, without any regard to the circumstances or connection in which they were spoken—then we have virtually exhausted the resources of the opponents of "Mormonism." These have been used so long, and have so often been discredited and exposed, that some new weapon must needs be found. Hence the fertile imagination of the novelist has been brought into requisition, and commissioned to create bogus "Mormons," with sinister motives, and gullible young women, etc., to perform in the realm of fancy actions which history fails to show they ever committed in reality. Passing strange, indeed, that people should be so blinded by prejudice or personal interest as to be indifferent to considerations of truth and righteousness, and to oppose a work the real nature and aims of which is entirely unknown to them, but which is known to those who are engaged in it, by infallible evidence, to be the very work of God on earth.

It is no idle boast that the propaganda of the Church of Jesus Christ of Latter-day Saints is conducted earnestly and lawfully. The fact is sustained by the decision of the highest Government officials in the realm. As a result of the violent agitation of a year ago, the vast and highly efficient police detective machinery of this country was set in motion to carefully observe and strictly investigate the character and teachings of the "Mormon" missionaries. When all was said and done—when all the charges and allegations were fully considered and investigated—

absolutely no evidence was found to warrant any interference by the law of the land with the work of the elders. After all the storm and the clamor, when questioned in the House of Commons on May 8th, 1911, as to what measures would be taken against the "Mormon" missionaries, there came from the Home Secretary the calm, judicial announcement: "I have not so far discovered any grounds for legislative action in the matter." In the face of the searching investigation then made, and the result as set forth in the official reply just quoted, how can the stories that are being published concerning the "Mormons" be said to be founded upon fact? Only by deliberately lying for mercenary purposes. The facts of the matter, the volume of evidence is so overwhelmingly against the probability of the stories being true, that the wonder is that publishers of magazines will print, even for the sake of gain, works of fiction that are so transparently false and misleading.

The true mission of the Latter-day Saints is to testify to the world that God has revealed Himself to men on the earth in these days, and has restored the gospel in its ancient purity, with the authority to administer in its ordinances. The announcement may be unwelcome to those who are attached to other systems, which are dearer to them than truth. We do not contend for a church or a belief, but bear humble testimony to the truths that God has revealed from heaven in this dispensation. It was for this purpose that the Church of Jesus Christ of Latter-day Saints was called into existence, and, despite all prejudice and opposition, it will continue its divinely-ordained work until all nations and peoples shall have the privilege of hearing the saving principles of the restored gospel of the Redeemer. A sense of duty and of loyalty to the truth renders it imperative betimes to expose the weakness and unfairness of our opponents, but not in a spirit of bitterness or antagonism. When the mists of prejudice and personal interest have rolled away, it will be seen that the claims and teachings of the Latter-day Saints are true and Divine. Then will those who have received and suffered for the truth have abundant reason to rejoice, while those who have endeavored to hinder or oppose its progress will be utterly ashamed and confounded.

H. I.

Notice to Traveling Elders.—The tract entitled "Jarman and the Mormons" has been reprinted and is now on sale at headquarters, at the usual price. All orders will have prompt attention.

THE most natural beauty in the world is honesty and moral truth; for all beauty is truth. True features make the beauty of a face, and true proportions the beauty of architecture, as true measures that of harmony and music.—EARL SHAFTESBURY.

MUSIC IN THE HOME.

THE influence of music may be good or ill: it all depends upon the music. Professor Anton Pederson makes this point very clear when he says: "Music is capable of the most sublime expression, and it is equally susceptible to intense vulgarity in utilization. In the one instance its influence is supremely exalting—in the other it is degrading. It is the art divine, and in greater or less degree the love of it is found rooted in the souls of all humanity. Yet it is altogether too often subjected to misuse and to abuse.

"It is rightfully asserted that a proper study of music constitutes a potent means to culture, and that love of the art has proved to be one of the greatest factors in the advancement of human civilization. But surely these credits must be accorded only when the art is considered in its elevating phases. When Martin Luther said that music was next to theology in uplifting influence, he certainly could have had no reference to any that was akin to our modern 'rag time.' Beethoven tells us that 'music is the medium between the spiritual and realistic life.' Hoffman said, 'Love and music live in each other as head and heart.' Dr. Merz says that 'music is designed to express the inner longing of the soul; it says in tones what the mind fails to utter in words. It is a heart-language; it is a heavenly language; and he who banishes heaven from his heart fails also to fully comprehend the tone-language.' In my mind there is no doubt that the evangelist, the writer, the orator, would hardly assert that the music thus idealized by Luther, Beethoven, Hoffman and Merz was of the sort commonly designated now-a-days as 'popular music.' It is this thought that impels me to conclude that not all music is heaven-inspired, and that any assertion to a contrary effect may be grievously misleading when accepted in thoughtlessness."

This important thought is also plainly put, and its application to music in the home made by Professor Tracy Y. Cannon in these words:

"Music is the one universal language. It expresses emotions that cannot be conveyed to us by any other means. Music is capable of stirring us with sensuous, sorrowful, gay or spiritual feelings. No music should be permitted in the home which has a degrading influence. The gay, the sorrowful and spiritual music all have a place to fill in our lives. In every home the taste should be cultivated for music of Beethoven, Bach, Handel, Mozart, Schumann and the other recognized masters, for their works are full of uplifting thoughts and emotions. The lighter forms of music also have their place in the home, but they should not predominate. There is still too prevalent a taste for the froth and giddiness in music,—and as for 'rag time' it should be relegated to the kitchen stove to be purified by fire."

Another phase of this thought is emphasized by Professor Edward P. Kimball. Says he:

"Parents should exert care in the music education of their families at home; if not in a position to superintend it themselves they should place the children under the tuition of someone whom they can trust, and who they feel will lead their charges to know and appreciate the best and purest in music. In the matter of what they should study and play, the same idea should be followed as in what they are given to read in the field of literature. I would not say that only the immortal masters are to be studied—they should be known as familiarly as are any of the great minds of art, literature, or history; but acquaintance with them comes only in the same way, viz., by leading the student from that which he can understand and know, all the time into and beyond greater things; the masters must be our ultimate hope, but we should use judgment in reaching them. Music is to be enjoyed and to give enjoyment, and the purest and noblest in the art will give the only durable pleasure in its study and employment."

More music of this uplifting kind in our homes is called for. "Every family," says Professor Pederson further, "should have its altar sacred to music, around which to gather for the purpose of receiving its uplifting and love-binding influence. Parents should see to it that this shrine constitutes a healthful nursery, in which their student children may find such rich nurture that they will bud and blossom into human expression of the highest in an art by means of which even the angels in heaven once celebrated the first great triumph of good over evil."—*Juvenile Instructor.*

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Manchester conference has been changed to No. 65 Nelson Street, C.-on-M., Manchester.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home April 4th, 1912, per s.s. *Corsican*: From the Netherlands—Cornelius Bell. From Switzerland and Germany—John C. Widmer and Vernon A. Anderson. They were accompanied by forty-eight emigrants.

Baptisms.—A baptismal service was held at Portsmouth, Portsmouth branch (London conference), on Friday, March 29th, 1912, when three persons were added to the fold of Christ, by baptism in the sea. Elders J. S. Storey, M. H. Kirk and A. J. Sperry officiated. Also another baptismal service was held on Sunday, March 31st, 1912, at which one person was added to the Church by baptism in the sea, Elder Charles D. Smith officiating.

A baptismal service was held at the Gorbals Baths, Glasgow

(Scottish conference), on Saturday, March 30th, 1912, at which four souls were initiated into the fold of Christ. President Clawson attended the service.

Successful Socials.—On Friday evening, March 22nd, 1912, a farewell social was held at 106 Ann Street, Belfast, in honor of Elders J. W. Randall, T. F. McDonald and William Johnson, who have been honorably released to return home. The social was also in commemoration of the anniversary of the Relief Society. The Relief Society prepared a dainty luncheon, which was served during an intermission in the program. All who participated in entertaining rendered their parts commendably. Elder Randall was presented with "The Life of Joseph Smith," and the other brethren were presented with traveling rugs. The social was a decided success.

The saints and friends of the Liverpool and Birkenhead branches met at Durham House, 295 Edge Lane, Liverpool, on Monday evening, 18th March, 1912, to commemorate the anniversary of the organization of the Relief Society. There was a good attendance. An excellent program was gone through, which included an amusing sketch, that was rendered in good style. Refreshments were served and many interesting games indulged in. A good spirit prevailed throughout the evening, and all present enjoyed themselves. A sum of fifteen shillings and sixpence was realized, which went to the funds of the Relief Society.

The Halifax Branch Relief Society gave a concert and social March 20th, 1912, to commemorate the anniversary of the organization of the Relief Society by the Prophet Joseph Smith in 1842. A program of songs, readings and recitations was rendered. The remainder of the evening was spent in social intercourse. There were about sixty present.

A successful social was held in the South Side Masonic Temple, Glasgow branch (Scottish conference), on Thursday, March 28th, 1912, in honor of President Willard Richards, who sails for home April 13th, 1912. The saints and friends of the conference presented President Richards with a token of esteem.

A farewell social was held in Villiers Hall, Villiers Street, West Hartlepool (Newcastle conference), April 4th, 1912, in honor of Elder John R. Sayer, who has been honorably released to return home. A splendid program was rendered, and all expressed themselves as spending an enjoyable evening. Elder Amos Belnap, on behalf of the elders of the conference, presented Elder Sayer with a beautiful gold medal, after which Brother William Louther, on behalf of the saints and friends, presented him with a beautiful set of hair brushes. He responded feelingly. All joined in wishing him God-speed on his homeward journey.

On Saturday evening, April 6th, 1912, a very successful social was held in St. Aubrey's Hall, Lowestoft (Norwich conference). Being the first social for upwards of eleven years, it was enjoyed

by all present. An excellent program was rendered and delicious refreshments were served, on behalf of the elders, saints and friends.

District Meetings.—On Sunday, March 31st, 1912, at 2:30 and 6:30 p.m., a district meeting was held in the Hull branch, with Elder Homer J. Brown in charge. At the afternoon meeting the authorities were presented and sustained. Elder John F. Oleson spoke on the Fatherhood of God, showing that it is a true relationship with the spirits of men, who existed before coming to earth to take bodies. Elder Edward Williams said it is essential to-day to have revelation and prophets, otherwise we cannot know the will of the Lord concerning us. Elder Clarence A. Barlow quoted numerous prophecies foretelling a great apostasy and the loss of a correct knowledge of God. Told of the restoration of the gospel and the declaration to the world that our Heavenly Father is a being of body, parts and passions. At the evening service Elder William T. Patrick spoke of the atonement of Christ, showing that all men will be saved to that glory to which their works entitle them. Elder Shirley P. Jones explained the various kingdoms of glory and those who inherit them. Showed that Paradise is not heaven, but a place where the righteous spirits await the day of judgment.

On Sunday, March 24th, 1912, at 6:30 p.m., a district meeting was held in the Museum Rooms, Museum Street, Ipswich (Norwich conference). After the usual songs and prayer, the general and local authorities were presented and unanimously sustained. A re-organization of the branch was affected, with Elder J. Leslie Broadbent president and Elder A. R. Cook clerk. President F. B. Hammond then addressed the congregation, which consisted of twenty-five saints and forty investigators. The services were concluded by singing, "Guide us, O Thou Great Jehovah," and prayer by Elder A. R. Cook.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXIV.—HE IS RISEN.

I. THE GREAT DISCOVERY. (See Matt. 28: 1-8; Mark 16: 1-8; Luke 24: 1-8; John 20: 1).

1. Morning visit of the devoted women. (a) The open sepulchre. (b) The missing body. (c) The angels in attendance. (d) The proclamation—"*He is not here, for He is risen.*"
2. The joyous announcement to others. (a) Incredulity (Mark 16: 11; Luke 24: 11; compare verse 25). (b) Resulting visit of Peter and John (Luke 24: 12; John 20: 3-6).

II. THE RISEN LORD APPEARS.

1. To Mary Magdalene (John 20: 11-18; compare Mark 16: 9).
2. To others on the same day (Matt. 28: 9).

3. To two disciples journeying in sorrow (Luke 24: 13-36; Mark 16: 12, 13). (a) The disciples on the way to Emmaus. (b) The Lord joins them. (c) His discourse. (d) Their belated discovery of His identity.
4. To the apostles in Judea (John 20: 19-25). (a) Thomas absent. (b) His skepticism when told of the Lord's visit. (c) His subsequent conviction and the Lord's rebuke (verses 24-29). Note that this last event marks another appearance of the risen Christ.
5. At the Sea of Galilee (Matt. 28: 16-20; John 21: 1-24). (a) The unsuccessful fishers. (b) The hail from the shore. (c) The recognition: "*It is the Lord.*" (d) The meal on the shore. (e) Peter's profession and his special charge—"*Feed my sheep.*"
6. On a mountain in Galilee (Matt. 28: 16-20). Note Paul's summary of the Lord's appearances after the resurrection (I. Cor. 15: 6-7; and compare Acts 1: 3-8).

III. The Ascension. (Mark 16: 19, 20; Luke 24: 50-53; Acts 1: 9-12).

1. The final instructions (Luke 24: 49 and references thereto).
2. The parting.
3. The promise of a certain return.

DIED.

Fitt.—At Heage (Nottingham conference), March 17th, 1912, Sister Elizabeth Fitt, the beloved wife of Thomas Fitt; born September 6th, 1834; baptised 1850; interred at Shirland Churchyard, March 20th, 1912. Deceased was a faithful Latter-day Saint. Utah papers please copy.

Lippiatt.—At Gateshead-on-Tyne, (Newcastle conference), March 26th, 1912, David Lippiatt; born February 17th, 1911; blessed March 26th, 1911, by Elder W. K. Lindsay.

Loty.—At Hornsea (Hull conference), March 15th, 1912, George O., the beloved son of Brother and Sister Robert Loty, aged 5 years.

McArther.—At Glasgow (Scottish conference), March 10th, 1912, Archibald Magrus McArther, born at Glasgow, March 11th, 1911; blessed by Elder Joseph P. Burt.

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